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THE
ORANGE INSTITUTION:

A
Slight Sketch.

WITH
AN APPENDIX,
CONTAINING
THE RULES AND REGULATIONS
OF THE
ORANGE SOCIETIES OF GREAT BRITAIN AND IRELAND.

“ Fear God, honor the King.”

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one which, since the Revolution, has existed in the 4th foot, a regiment raised by King William, into which Orange Lodge (in times when attachment to the Whig principles of the Revolution and to the Protestant constitution, which seated the House of Brunswick on the throne, was neither represented as bigotry nor as the abandonment of the cause of civil liberty), several Princes of the House of Hanover have not thought it beneath them to be initiated; we believe the King was, we know that the Prince of Wales and Prince Frederick, now Duke of York, were made Orangemen.

This institution, nearly constituted as at present, dates therefore from the Revolution; and was kept up, in small numbers, there being but few lodges, till the French revolution and its train of attendant horrors burst upon the world, during the early part of which a most atrocious conspiracy was formed, in this country and in Ireland, to overturn the constitution and government, under which the empire had attained an unexampled state of prosperity and opulence. This unnatural combin-

ation was concerted and promoted, by the active zeal of unprincipled agitators, encouraged by the assurance of foreign aid, from that nation, whose seductive projects at first, and indefatigable exertions since, have nearly been fatal to the liberties of Europe: for this purpose they early formed Committees to foment insurrection in every country to which their baneful influence could reach. The British islands presented the most formidable barrier to their ambitious views; and hence it became an object of serious concern to detach Ireland from Great Britain, in order to weaken her power and her resources. Correspondence was accordingly opened with every seditious society; and their growth encouraged by abundant supplies of suitable aliment: discontents were then, as they still are, excited among the mass of the people of Ireland, by inflammatory harangues and plausible pretexts of alleged grievances; whilst the foundation of due subordination was sapped by the open and unqualified abuse of the regular orders of the state. The spurious and imposing doctrines of liberty and equality

were sedulously disseminated, and the lower classes encouraged to expect a share in the property of their more wealthy and industrious neighbours ; whilst, to the Roman Catholics of Ireland, in particular, papal supremacy and the restoration and division of the forfeited estates were held out as an additional and peculiar boon.

Absurd as these inducements to insurrection were, when viewed with the deliberate eye of reason, they were well calculated to impose upon the multitude. Seditious societies soon multiplied, and revolutionary ideas became as alarmingly prevalent here, as were revolutionary practices and assassinations in Ireland ; a system of terror was there enforced to compel those to join the standard of rebellion, whom a sense of duty and honesty retained in their allegiance : the murder of suspected adversaries became frequent, and the whole machinery of insurrection was set in motion.

To resist and defeat such dangerous designs, is the obvious duty of every good subject ; and this laudable determination

gave extension to THE ORANGE INSTITUTION. It may be proper here to observe, that THE ORANGE INSTITUTION was not introduced among the people of Ireland, till near the end of the year 1795, and should not be confounded, as it has invidiously been, with the mutual outrages, which prevailed for several preceding years, between the Peep of Day Boys and Defenders—with their transactions it has no connection nor affinity. It confers much credit upon the early members of the ORANGE INSTITUTION, that they associated for purposes truly patriotic, unsupported by the government to whom their motives and intentions were grossly misrepresented. The lower classes of Protestants, actuated by an invincible and zealous regard for their King and Country, stood forward, at this perilous crisis, in the spirited defence of both. Though, at first, few in number, and mostly humble in rank, and at a time when loyalty was become almost as much a term of reproach as attachment to the Protestant constitution of the Revolution is now endeavoured to be made, they avowed their attachment to that constitu-

tion ; their determination to stand or fall with it, and their decided opposition to all who should attempt to injure or to impair it. Supported by the consciousness of the goodness of their cause, they persevered, through every difficulty, rapidly increased in numbers, and became an irresistible obstacle wherever the institution got a footing, to the progress of seditious societies. Instances in proof of this are not wanting ; many are on record, in Sir Richard Musgrave's excellent work ; *Memoirs of the Rebellions in Ireland*, 2 vol. 8vo. and some might be furnished, of very recent date, where THE ORANGE INSTITUTION has wrestled successfully against the Institutions of King Lud. As the number of the Irish Orangemen increased, a spirit of loyalty increased with them, and a sense of mutual strength and confidence succeeded to that of supineness and despondency ; the ranks of the armed associations filled with ardent and resolute protectors of the Constitution, and the prompt and essential services of the Orange Yeomanry, in the rebellion of 1798, will not soon be forgotten.

The Members of THE ORANGE INSTITUTION being thus instrumental by uniformly resisting the progress, in contributing to defeat the designs of confederated traitors, became in course, objects of their most pointed and vindictive resentment. Every means were employed to traduce and vilify them; and all the resources of calumny exhausted for that purpose; the nature of their association was totally misrepresented, and oaths, which they abhor, were fabricated and imposed upon the public, as the obligations of Orangemen. Principles and practices, which are the objects of their detestation, were attributed to them, and the confidence, with which the most groundless falsehoods were asserted, served, instead of evidence, to procure them a temporary credit, even in Ireland. That the tale of slander should be believed by those at a distance and unacquainted with the true state of the case, is not surprising: and, under the circumstances now stated, might naturally enough be expected; hence, the good done by Orangemen was “evil spoken of,” and the

minds of many tainted with prejudice against the institution itself.

Indeed, had it really been what it was thus intentionally, and with the most mischievous design, represented to be, it would have deserved the most indignant reprobation—the members were even, at one time charged with having associated, under the obligation of an oath, for the diabolical purpose of extirpating their Roman Catholic fellow subjects.

A more unjust, malicious, or unfounded calumny could not be invented ! an Orangeman has no animosity to a Papist as such, but, on the contrary, he respects every loyal man of that and of every other religious persuasion. “ He has no enmity but to the “ enemies of his country, and regards every “ loyal man as his friend, be his religious “ persuasion what it may.” (Vide the Orange declaration of Dublin.) So far from being bound, by an obligation, to extirpate, he cannot, consistently with his principles, use disrespectful language respecting the Roman Catholic religion; for it is a fundamental rule with the Orange

Institution (rule 5) “ that no person do
“ persecute or upbraid any one on account
“ of his religious opinions ; but that he will
“ on the contrary, be aiding and assisting
“ to every loyal subject of every religious
“ description.”

It has been likewise objected that we conceal principles, under the veil of secrecy ; which in itself implies a consciousness that they will not bear the test of examination. This imputation is equally groundless with the preceding ; adverse to innovation, we have no principles, which we have not openly avowed ; we have no evil designs to cover with the cloak of mystery ; we are conscious of the purity of our principles, and it is our earnest desire that they should be universally known :—we fear not the most rigid examination of them, and invite the most severe scrutiny, convinced the more they are discussed, the more they will be respected and the more brethren we shall acquire, from among those, whose good opinion it is honorable to obtain.—We do not dread enquiry, we only deprecate misrepresentation.

We are associated for the sole purpose of

protecting the Protestant succession and Constitution of these realms. “ We therefore have pledged ourselves to maintain the laws, and support our good King against all his enemies, whether rebels to their God or to their country ; and, by so doing, to shew the world that there is a body of men, in these islands, who are ready, in the hour of danger, to stand forward in the defence of that grand palladium of our liberties, the Constitution of Great Britain and Ireland, obtained and established by the courage and loyalty of our ancestors, under the great King William.”

If a steady opposition to French principles be criminal, we plead guilty to the charge. If unshaken loyalty to our Sovereign be a crime, we confess our guilt. If an inviolable attachment to the Protestant religion, and a desire to secure the interest and prosperity of it, by all lawful means, be reproachful to us, we certainly merit that reproach. We revere our present happy constitution ; and, disclaiming revolutionary projects, wish it to be perpetual.

We venerate the Protestant religion with Protestant liberality of sentiment towards those who differ from us, and we disavow every species and degree of persecution.

These and these only are the Orange principles; and we are neither afraid nor ashamed to acknowledge them; they are not the visionary ephemeral productions of metaphysical subtlety, but have been long tried and approved by the same tenets of reason and experience. They are the Old Whig principles; they were handed down to us, from our ancestors; they have been the source of abundant prosperity and comfort to the land, for much more than a century. We have no secrets to conceal, except the marks and tokens by which we know one another. Signs and tokens are necessary to discriminate friends from enemies, brothers from strangers; and they are necessary, not only to guard us against imposition, but to recommend us to the attention and kindness of Brother Orangemen wherever the Institution prevails; to divulge these would be to destroy their utility; but these are our only secrets,

and to maintain this secrecy forms part of our oath.

It has lastly been objected to us that we are “exclusively a Protestant Association.” —With equal reason may we be reproached for professing ourselves to be Protestants. The Apostle St. Paul instructs us that it is good to be zealously affected always, in a good thing.—We therefore venerate our religion, and, while Protestantism is, in our judgment, the religion of the Bible, we have no cause to be ashamed of the designation. They are, at best, but lukewarm, who are disposed to sacrifice essential interests to mistaken courtesy, and instead of honestly avowing their sentiments, to be hypocritically polite. We entertain a hope that the candid acknowledgment that we really regard the Protestant establishment, and are determined, by all proper and suitable means, to preserve it inviolate, instead of giving reasonable offence, should rather recommend our sincerity to the esteem and confidence, even of those who differ from us.

As the Orange Institution is founded on

the defence of our excellent constitution, civil and ecclesiastical, against the darts of treason, and, having seen, in the conduct of our Irish brethren, the happy effects which have resulted from “walking worthy of our vocation,” and steadily persevering in the righteous cause in which they were engaged, during a period of peculiar difficulty and danger, we feel it particularly incumbent on us to be more than ever wakeful ; and, as the page of history has already recorded, for the information of posterity, the utility of the Orange Institution, and the meritorious services of its members in the field, let it also be enabled to record our activity, and our zeal, for the preservation of the constitutional laws, which secure the Protestant ascendancy and the succession of the House of Brunswick, (being Protestants) threatened as they now are by the misnamed friends of civil and religious liberty ; by the servile followers of an equally misnamed Whig Opposition ; and by many of the sworn counsellors and ministers of the Crown.

APPENDIX.

RULES AND REGULATIONS FOR THE USE OF ORANGE SOCIETIES. REVISED AND CORRECTED BY A COMMITTEE OF THE GRAND ORANGE LODGE.

*General Declaration of the Objects of the
Orange Institution.*

We associate, to the utmost of our power, to support and defend His Majesty, King George the Third, the Constitution and Laws of this country, and the succession to the throne, in His Majesty's illustrious house, being Protestants : for the defence of our persons and properties ; and to maintain the peace of the country : and, for these purposes, we will be at all times ready to assist the civil and military powers, in the just and lawful discharge of their duty. We also associate in honour of King William the Third, Prince of Orange, whose name we bear, as supporters of his glorious memory, and the true

religion, by him, completely established in these realms. And, in order to prove our gratitude and affection for his name, we will annually celebrate the victory over James, at the Boyne, on the first day of July, O. S. in every year, which day shall be our grand æra for ever.

We further declare, that we are exclusively a Protestant association ; yet, detesting as we do an intolerant spirit, we solemnly pledge ourselves to each other, that we will not persecute, injure, or upbraid any person on account of his religious opinions, provided the same be not hostile to the state; but that we will, on the contrary, be aiding and assisting to every loyal subject, of every religious description, in protecting him from violence and oppression.

Qualifications requisite for an Orangeman.

He should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits, righteousness, and obedience to his commands ; a firm and stedfast faith in the Saviour of the world, convinced that he is the only Mediator between a sinful creature, and an offended Creator—without these he cannot be a Christian. He should be of an humane and compassionate disposition ; of a court-

eous and affable behaviour; an utter enemy to savage brutality, and every species of cruelty; a lover of good society, and improving company; he should have a laudable regard for the Protestant religion, and a sincere desire to propagate its precepts: zealous in promoting the honour, happiness, and prosperity of his king and country; heartily desirous of victory and success in these pursuits, yet convinced and assured, that God alone can grant them. He should have an hatred of cursing and swearing, and taking the name of God in vain (a shameful practice); and he should use all opportunities of discouraging it among his brethren. Wisdom and prudence should guide his actions; honesty and integrity direct his conduct, and the honour and glory of his king and country be the motives of his endeavours. Lastly, he should pay the strictest attention to a religious observance of the Sabbath; and also to temperance and sobriety.

Obligation of an Orangeman.

I, A. B. do solemnly and sincerely swear, of my own free will and accord, that I will be faithful and bear true Allegiance to his Majesty King George the Third, and that I will faithfully and to the utmost of my power, support and main-

tain the Laws and Constitution of this kingdom, and the succession to the throne, in his Majesty's illustrious house. And I do swear, that I am not, nor ever was, a Roman Catholic or Papist. That I was not, am not, nor ever will be a member of the society, called United Irishmen, nor of any other society or body of men, who are enemies to his Majesty, or the Constitution of these realms. That I never took the oath of secrecy to that or any other treasonable or seditious society. And I solemnly swear that I will aid and assist all magistrates, and all high and petty constables in the lawful execution of their office, when called upon. And that I will not be directly or indirectly concerned in illegally racking or destroying the house or property of any person whatever, be the religious persuasion of such person what it may. And I swear that I will be true to all Orangemen in all just actions : That I will neither wrong any, nor know him to be wronged, without giving him notice thereof, if in my power, so that he may avoid the same. And I solemnly swear, in the presence of Almighty God, that I will always conceal, and never will reveal, either part or parts of what is now to be privately communicated to me, unless to a brother Orangeman, knowing him to be so

by strict trial and due examination, or from the word of a brother Orangeman, or until I shall be authorised so to do by the proper authorities of the Orange Institution.—That I will not write it, indite it, carve it, cut it, stain it, stamp it, or engrave it, nor cause it to be done, so that the least part thereof may be known. And that I will faithfully keep the secrets of an Orangeman, when given me as such, murder, treason, and all other unlawful actions excepted. And I further swear, that I have not, to my knowledge or belief, been proposed and rejected in, or expelled from, any other Orange Society.

So help me God; and keep me stedfast in this my obligation.

Marchman's Obligation, for the Purple Order.

I, A. B. of my own free will and accord, in the presence of Almighty God, do hereby most solemnly and sincerely swear, that I will always conceal, and never will reveal, either part or parts of what is now to be privately communicated to me, until I shall be duly authorised so to do, by the proper authority of the Orange Institution; and that I will bear true allegiance to his Majesty, King George the Third, his heirs and successors, being Protestants; and that I will keep the part

of a Marchman from an Orangeman, as well as from the ignorant ; and that I will not make a Marchman, until I become, and only whilst I shall be, master of an Orange Lodge ; and that I will not make a Marchman, or be present at the making of one, except in a regular Lodge ; and that I will be aiding and assisting to all true Orange Marchmen, as far as in my power lies, knowing him or them to be such ; and that I will not wrong a brother Marchman, nor know him to be wronged, without giving him notice thereof, if in my power. All this I swear with a firm resolution, so help me God, and keep me stedfast in this my Marchman's obligation.

*General Rules for the Government of
Orange Lodges.*

1st. That every member of the Orange Institution shall undergo a new election, whenever the Grand Lodge may think it expedient.

2d. That each Lodge shall, on such occasion, elect by ballot, five of its members ; that those five members shall then proceed to re-admit, or reject the remaining members of such lodge ; and that each member who shall be re-admitted, shall become qualified to proceed, with the said five original members, to the further re-election

of others : but that, in the event of any person being discontinued as a member of his lodge, or wishing to become a member of another, he shall not be ballotted for, in any other, without producing, to the committee of such lodge, a certificate from his former lodge, specifying the cause of such change, and that he is a fit and proper person to be admitted, or continued, an Orangeman.

3d. That each lodge shall have a master and assistant-master, a secretary and assistant secretary, a treasurer, and five committee-men :— the master to be appointed by the lodge ; the assistant-master, secretary, assistant-secretary, and treasurer, by the master, with the approbation of his own lodge ; and the first committee-man by the master, the second by the first, and so on until the number of five be completed :— the election to each of those officers to take place on the first day of June, for one year, from the first day of July : which election, and every other change or alteration that may take place, shall be forthwith certified to the grand master of the county, or city, to be, by him, forwarded to the grand lodge.

4th. The master, assistant-master, secretary, assistant-secretary, treasurer, and the five com-

mittee-men, upon their appointment, shall take the following obligations :—

M, AM, S, AS, T, & C. Men's Obligation.

I, A. B. do solemnly and sincerely swear, that I was not, nor am not, a Roman Catholic or Papist : that I was not, am not, nor ever will be an United Irishman ; and that I never took the oath of secrecy to that or any other treasonable or seditious society,

So help me God.

For the master and assistant master, add,

That I do not accept the office of master for any private emolument or advantage ; that I do not hold a lodge in my house for the purpose of selling beer, spirits, or any other liquor : that I will not, knowingly, admit or consent that any person, for me, shall admit any one into the Society of Orangemen, who was or is a Papist, or has been an United Irishman, or has taken their oath of secrecy : that I will use my authority to keep proper behaviour and sobriety in this lodge ; and that I will not certify for any person, without having first proved him, and being satisfied, in my conscience, that he is a person of good character, or without having received an order so

to do, from the district lodge, or from the grand lodge of the county.

So help me God.

For the secretary and assistant secretary, add,

And that I will, to the utmost of my power, keep safe the papers belonging to the lodge; and that I will not lend the seal, so that it may be affixed to any forged paper, or irregular Orangeman's certificate.

So help me God.

For the treasurer, add,

And that I will fairly account for all money I have, or may receive, for the use of this lodge, when called upon by the master of this lodge.

So help me God.

For the committee-men, add,

And that whenever I may be called upon to act in the absence of the master, and assistant-master, I will not knowingly admit any one into the society of Orangemen, who was or is a Papist, or who has been an United Irishman, or has taken their oath of secrecy: and that I will use my authority to keep proper behaviour in this lodge.

So help me God.

5th. That the affairs of each lodge shall be

conducted by the master, assistant master, secretary, assistant secretary, treasurer, and five committee men.

6th. That in the absence of the master, the assistant master shall preside, and in his absence, the senior committee-man, who shall be present : but that no other person whatever shall have the power of making an Orangeman.

7th. That each candidate for admission shall in future be certified to be eighteen years of age ; and that he shall be proposed by one, and seconded by another member at one meeting ; and admitted, or rejected at a subsequent one : but no ballot shall take place unless the person proposing, or seconding, be present.

8th. That one negative shall exclude.

9th. That any person wishing to become an Orangeman, must be admitted in the Lodge nearest his place of abode, (except in cities and great towns), or have a recommendation from that Lodge, that he is a proper person, before any other Lodge can accept him.

10th. That the names of persons withdrawn and rejected in, or expelled from any Lodge, shall be forthwith sent by the Master or Secretary to the said District Master, with the objections to such persons ; in order that the District

Master may communicate the same to other Lodges; as those, who are unfit for one Lodge, must be so for every other.

11th. That each member on admission shall pay

12th. That Masters of Lodges shall make returns to their District Masters of the number, names, and places of abode, of the members of their respective Lodges every six months.

13th. That, as Regiments are considered as Districts, the Masters of all Regimental Lodges shall make half-yearly returns of the number, names, and rank of the Members of their Lodges, to the Secretary of the Grand Lodge of the county; but that they shall not make an Orangeman, except the Officers, non-commissioned Officers, and privates of their respective regiments.

14th. That no visitor shall be admitted into any Lodge, unless introduced by a member; and that new members shall not be initiated in the presence of any visitors, save Masters and Assistant Masters.

15th. That no Master shall initiate any Orangeman into the Purple Order, who does not belong to his Lodge, or without a written recommendation from the Master of the Lodge to

which such Orangeman may belong : and that no member shall on any account, be raised to the dignity of the Purple Order, who has not been an Orangeman for twelve months at least, and has attended eight monthly meetings during that period, save in the instance of a member who has been elected to the office of Master, Assistant Master, Secretary, Assistant Secretary, Treasurer, or Committee-man.

16th. That all members shall be subordinate to the master, or person presiding for him, who shall have full power of fining all disorderly persons to an amount not exceeding

17th. That any dispute arising, not provided for by these Rules, shall be decided by the Officers of the Lodge, and the parties must abide by their decisions, on pain of expulsion, saving the right of appeal, in all such cases, to the District Lodge, and thence to the Grand Lodge of the county.

18th. That each new resolution shall remain on the books from one meeting to the subsequent one, previous to its being adopted or rejected by the majority of the lodge then present.

19th. That no election nor other business shall take place unless ten members, at least, be present, provided the lodge consist of so many : if

it do not, then two thirds of the members must be present.

20th. That no business shall be done in any lodge, after dinner, supper, or drink having been brought in; but every motion shall be previously decided.

21st. No person attending intoxicated can be initiated at that meeting: any old member so attending shall be fined.

22d. The secretary shall read out, before the books are closed, the names of persons proposed for the next night.

23d. A person shall attend on the outside of the door, while business is going on; that person to be nominated by the master, or whoever may preside at the time.

Order of Business for each Night.

1st. Lodge to open with a prayer (members standing). 2d. General Rules read. 3d. Members proposed. 4th. Report from Committee. 5th. Names of Members called over. 6th. Members balloted for. 7th. Members made. 8th. Lodge to close with a prayer [Members standing].

Rules for the Formation of Districts, &c.

1st. That masters of counties, and cities shall

divide their respective counties, and cities into districts, according to local circumstances ; not more than five lodges to constitute a district, unless they may see reason to extend the number: the Masters of Lodges so forming a district, to elect a master and assistant master for that district. Should the choice of a district master fall on any private member of a lodge within the district, that then such person shall cease to be a private member of that lodge, so long as he shall continue in such office.

2d. That during the absence, suspension, or non-election of a district master, and assistant district master, the senior master in the district, shall act for the time ; the seniority to be determined by the number of the lodge to which the master may belong.

3d. That the election to the office of district master shall take place on the first week of June, for one year from the first day of July.

4th That district masters shall make returns of the number, names, and places of abode of the members of the different lodges within their respective districts, to the grand master of their County or City every six months.

Regulations for the appointment of Grand Masters, and Assistant Grand Masters of Counties and Cities.

1st. That a grand master for the county shall be chosen by the district-masters, and masters of lodges, at their annual meeting, the first week in June in each year, and an assistant grand master by the grand master; both subject to the approval of the grand lodge. Should the choice of a grand master, or assistant grand master of the county, fall on any private member of a lodge, within the county of which he is chosen grand-master, or assistant grand-master, that then such person shall cease to be a private member of that lodge, so long as he shall continue in such office.

2d. That, during the absence, suspension, or non-election of a grand master for the county, the assistant grand master shall act: and, should the grand master, and assistant grand master, be absent at the same time, or in case both offices should be vacant, then senior district master; the seniority, in all such cases, to be determined by the number of the lodge to which the district master may belong.

3d. That the grand masters of the counties

shall forward to the secretary of the grand lodge, every six months, such returns as shall be made to them by their district masters, of the number, names, and places of abode of the members of the different lodges within the County.

Rules for the Formation of the Grand Lodge of Ireland.

1st. That the grand lodge shall be formed anew.

2d. That the grand lodge shall consist of grand masters of Counties and Cities, their assistants, district masters, masters of lodges, and, in their absence, assistant masters of lodges; from amongst whom shall be chosen a grand master for Ireland, a grand secretary, and a grand treasurer: the election to each of these offices to take place on the first day of July, O. S. in every year.

3d. That all authority, necessary for the advancement and welfare of the Orange Institution, shall be vested in the grand lodge.

4th. That the grand lodge shall meet in the metropolis four times in each year, for the general government of the Orange Societies, to wit, on the seventh day of February, the seventh day of May, the seventh day of August, and the

seventh day of November: and that the committee shall lay before them, at such quarterly meetings, a report of their proceedings, for the approbation of the grand lodge.

5th. That the ordinary business of the Orange System be transacted by a standing Committee to consist of such members of the Grand Lodge as may be in Dublin; and to which the Grand Lodge shall have the power of calling in the aid of men of known zeal and talents, not to exceed twenty-one, to be selected, by them, from the Purple Order: such persons, from the time of their being so chosen, to be considered as members of the Grand Lodge, provided always that such Committee shall only exist until the 7th day of August next ensuing the day of their being appointed or chosen.

6th. That in every meeting of such Committee, in the absence of the Grand Master, the senior member who shall be present, shall act as Chairman of that meeting; the seniority to be determined by the Number of the Lodge to which such member may belong; and that seven shall be a Quorum.

7th. That the secretary to the Grand Lodge shall be secretary to this Committee.

8th. That, as the office of secretary to the

Grand Lodge is attended with great expence, and requires constant labour and attendance ; therefore, it is expedient, that all expences, incurred in the execution of that office, shall be defrayed by the Grand Lodge ; and that the person filling it, shall be allowed an adequate compensation for his trouble and attendance, which shall be paid one quarter in advance.

Prayer for opening the Lodge.

Gracious and Almighty God, who, in all Ages hast shewn thy mighty Power, in protecting righteous Kings, and States ; we yield thee hearty thanks, for so miraculously bringing to light, and frustrating the secret and horrible designs of our enemies, plotted and intended to have been executed against our gracious King, our happy Constitution, and the true religion established by our glorious deliverer, King William the Third, Prince of Orange.

Vouchsafe, O Lord, to continue unto us thine Almighty protection ; grant to our pious King, long life, health and prosperity. Let thy providence ever guard our happy Constitution, and, enable us to transmit it to our latest posterity unimpaired, and improved by our holy religion.

Bless, we beseech thee, every member of the

Orange Institution, with charity, brotherly love, and loyalty. Make us truly respectable here on earth, and eternally happy hereafter. These and all other blessings, we beg in the Name, and through the mediation of Jesus Christ our Lord and Saviour. Amen.

Or, this.

Almighty God, and Heavenly Father, who, in all ages, hast shewn thy power and mercy, in graciously and miraculously delivering thy Church, and in protecting righteous and religious Kings and States, from the wicked conspiracies and malicious practices of all the enemies thereof; we yield thee hearty thanks for so wonderfully discovering and confounding the horrible and wicked designs of our enemies, plotted and intended to have been executed against our most gracious Sovereign Lord, King George, and the whole Estates of the Realm, for the subversion of Government and established religion.

Be thou, O Lord, still our Mighty Protector, and scatter our enemies that delight in blood; infatuate and defeat their councils; abate their pride; assuage their malice; and confound their devices. Strengthen the hands of our Gracious Sovereign, and all that are in authority under him,

with judgment and justice to suppress and punish all such workers of iniquity, as turn religion into rebellion, and faith into faction, that they may never prevail in the ruin of thy Church amongst us; but that our gracious Sovereign, and his Realms, being preserved in thy true religion, and, by thy merciful goodness, protected in the same, we may all duly serve thee with praise and thanksgiving. And we beseech thee to protect the King, Queen, and Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear, and love; make his Reign long, prosperous, and happy here on Earth, and crown him hereafter, with everlasting Glory.

Accept also, most gracious God, our unfeigned thanks, for filling our hearts with joy and gladness, by sending thy Servant, the late King William, for the deliverance of these Nations from tyranny and arbitrary power.

Let truth and justice, devotion and piety, concord and unity, brotherly kindness and charity, with other Christian virtues, so flourish amongst us, that they may be the stability of our times, and make this our Association a praise here on Earth. This we most humbly beg, in the name, and for the sake of Jesus Christ, our Lord and Saviour. Amen.

Form of Prayer to be used at Closing.

O Almighty God ! who art a strong tower of defence unto thy Servants, against the face of their enemies ; we yield thee thanks for our deliverance from those great and apparent dangers wherewith we were encompassed : We acknowledge thy goodness that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know thou art our Saviour and mighty Deliverer, through Jesus Christ. *Amen.*

THE END.



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PLAIN FACTS FOR PLAIN FOLKS.

ADDRESSED TO THE

Good Sense and other Feelings of Englishmen,
upon the proposed Scheme for new-modelling
the Constitution, and bringing Royalty into
Disrepute.

“ Cæsar’s Wife should not be suspected.”